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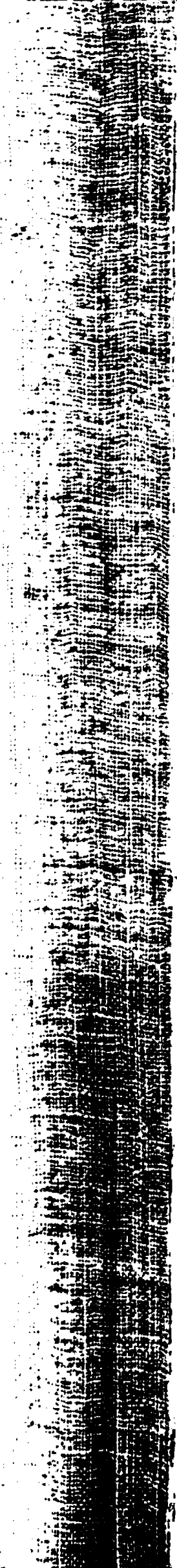
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HERODOTUS

I

HERODOTUS

WITH AN ENGLISH TRANSLATION BY

A. D. GODLEY

HON. FELLOW OF MAGDALEN COLLEGE, OXFORD

IN FOUR VOLUMES

I

BOOKS I AND II



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GENERAL INTRODUCTION

“Athenae” and “Thebae”; but I write “Carchedon” and “Taras,” not “Carthage” and “Tarentum.” This is (I trust) a reasonable, though undeniably an inconsistent method. The scheme of the present series does not contemplate a commentary; only the briefest notes, therefore, have been added to this translation, and only where the “general reader” may be supposed to stand in urgent need of a word of explanation.

HERODOTUS

BOOK I

HERODOTUS

ὥς δὲ ἀπικόμενοι ἐς τὰ ἀπεπέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο τοῖσι χρηστηρίοισι λέγοντες “Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεύς, νομίσας τάδε μαντήια εἶναι μούνα ἐν ἀνθρώποισι, ὑμῖν τε ἄξια δῶρα ἔδωκε τῶν ἐξευρημάτων, καὶ νῦν ὑμέας ἐπειρωτᾷ εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον.” οἱ μὲν ταῦτα ἐπειρώτων, τῶν δὲ μαντηίων ἀμφοτέρων ἐς τῶντὸ αἰ γινῶμαι συνέδραμον, προλέγουσαι Κροίσῳ, ἣν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν καταλύσειν· τοὺς δὲ Ἑλλήνων δυνατωτάτους συνεβούλευόν οἱ ἐξευρόντα φίλους προσθέσθαι.

54. Ἐπεῖτε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι, πάγχυ τε ἐλπίσας καταλύσειν τὴν Κύρου βασιληίην, πέμψας αὐτὶς ἐς Πυθῶ Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ’ ἄνδρα δύο στατῆρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ τούτων ἔδοσαν Κροίσῳ καὶ Λυδοῖσι προμαντηίην καὶ ἀτελείην καὶ προεδρίην, καὶ ἐξεῖναι τῷ βουλομένῳ αὐτῶν γίνεσθαι Δελφὸν ἐς τὸν αἰεὶ χρόνον.

55. Δωρησάμενος δὲ τοὺς Δελφοὺς ὁ Κροῖσος ἐχρηστηριάζετο τὸ τρίτον· ἐπεῖτε γὰρ δὴ παρέλαβε τοῦ μαντηίου ἀληθείην, ἐνεφορέετο αὐτοῦ. ἐπειρώτα δὲ τάδε χρηστηριαζόμενος, εἴ οἱ πολυ-

BOOK I. 53-55

host?" When the Lydians came to the places whither they were sent, they made present of the offerings, and inquired of the oracles, in these words: "Croesus, king of Lydia and other nations, seeing that he deems that here are the only true places of divination among men, endows you with such gifts as your wisdom merits. And now he would ask you, if he shall send an army against the Persians, and if he shall take to himself any allied host." Such was their inquiry; and the judgment given to Croesus by each of the two oracles was the same, to wit, that if he should send an army against the Persians he would destroy a great empire. And they counselled him to discover the mightiest of the Greeks and make them his friends.

54. When the divine answers had been brought back and Croesus learnt of them, he was greatly pleased with the oracles. So, being fully persuaded that he would destroy the kingdom of Cyrus, he sent once again to Pytho and endowed the Delphians with two gold staters¹ apiece, according to his knowledge of their number. The Delphians, in return, gave Croesus and all Lydians the right of first consulting the oracle, freedom from all charges, the chief seats at festivals, and perpetual right of Delphian citizenship to whosoever should wish.

55. Then Croesus after his gifts to the Delphians made a third inquiry of the oracle, for he would use it to the full, having received true answers from it; and the question which he asked in his inquest was whether his sovereignty should be of long

¹ The stater was the common gold coin of the Greek world. The value of Croesus' stater was probably about twenty-three shillings of our money.

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κτοι· μετέβαλον δὲ ὧδε ἐς εὐνομίην. Λυκούργου τῶν Σπαρτιητέων δοκίμου ἀνδρὸς ἐλθόντος ἐς Δελφοὺς ἐπὶ τὸ χρηστήριον, ὡς ἐσήιε ἐς τὸ μέγαρον, εὐθὺς ἡ Πυθίη λέγει τάδε.

“ Ὅκεις ὦ Λυκόοργε ἐμὸν ποτὶ πίονα νηόν
Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ’ ἔχουσι.
δίξω ἢ σε θεὸν μαντεύσομαι ἢ ἄνθρωπον.
ἀλλ’ ἔτι καὶ μᾶλλον θεὸν ἔλπομαι, ὦ Λυκόοργε.”

οἱ μὲν δὴ τινες πρὸς τούτοις λέγουσι καὶ φράσαι αὐτῷ τὴν Πυθίην τὸν νῦν κατεστέωτα κόσμον Σπαρτιήτησι ὡς δ’ αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκοῦργον ἐπιτροπεύσαντα Λεωβώτew, ἀδελφιδέου μὲν ἐωυτοῦ βασιλεύοντος δὲ Σπαρτιητέων, ἐκ Κρήτης ἀγαγέσθαι ταῦτα. ὡς γὰρ ἐπετρόπευσε τάχιστα, μετέστησε τὰ νόμιμα πάντα, καὶ ἐφύλαξε ταῦτα μὴ παραβαίνειν· μετὰ δὲ τὰ ἐς πόλεμον ἔχοντα, ἐνωμοτίας καὶ τριηκάδας καὶ συσσίτια, πρὸς τε τούτοις τοὺς ἐφόρους καὶ γέροντας ἔστησε Λυκοῦργος.

66. Οὕτω μὲν μεταβαλόντες εὐνομήθησαν, τῷ δὲ Λυκούργῳ τελευτήσαντι ἱρὸν εἰσάμενοι σέβονται μεγάλως. οἷα δὲ ἓν τε χώρα ἀγαθῇ καὶ πλήθει οὐκ ὀλίγων ἀνδρῶν, ἀνά τε ἔδραμον αὐτίκα καὶ εὐθηνήθησαν, καὶ δὴ σφί οὐκέτι ἀπέχρα ἡσυχίην ἄγειν, ἀλλὰ καταφρονήσαντες Ἀρκάδων κρέσσονες εἶναι ἐχρηστηριάζοντο ἐν Δελφοῖσι ἐπὶ πάσῃ τῇ Ἀρκάδων χώρῃ. ἡ δὲ Πυθίη σφί χράτῃ τάδε.

BOOK I. 65-66

Thus then they changed their laws for the better :—
Lycurgus, a notable Spartan, visited the oracle at Delphi, and when he entered the temple hall, straightway the priestess gave him this response :

“Dear to Zeus thou hast come to my well-stored temple, Lycurgus,
Dear to Zeus and to all who dwell in the courts of Olympus.
Art thou a man or a god? 'Tis a god I deem thee, Lycurgus.”

Some say that the priestess moreover declared to him the whole governance of Sparta which is now established ; but the Lacedaemonians themselves relate that it was from Crete that Lycurgus brought these changes, he being then guardian of Leobotes his nephew, king of Sparta. As soon as he became guardian he changed all the laws of the country and was careful that none should transgress his ordinances, and afterwards it was Lycurgus who established all that related to war, the sworn companies, and the bands of thirty, and the common meals : and besides these, the ephors, and the council of elders.

66. So they changed their bad laws for good ones, and when Lycurgus died they built him a shrine and now greatly revere him. Then, since their land was good and their men were many, very soon they began to flourish and prosper. Nor were they satisfied to remain at peace : but being assured that they were stronger than the Arcadians, they inquired of the oracle at Delphi, with their minds set on the whole of Arcadia. The Pythian priestess gave them this reply :

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καὶ πιστότατόν τε Μήδων καὶ πάντων ἐπίτροπον τῶν ἐωυτοῦ, ἔλεγέ οἱ τοιάδε. “Ἀρπαγε, πρῆγμα τὸ ἄν τοι προσθέω, μηδαμῶς παραχρήση, μηδὲ ἐμέ τε παραβάλη καὶ ἄλλους ἐλόμενος ἐξ ὑστέρης σοὶ αὐτῷ περιπέσης· λάβε τὸν Μανδάνη ἔτεκε παῖδα, φέρων δὲ ἐς σεωυτοῦ ἀπόκτεινον, μετὰ δὲ θάψον τρόπῳ ὅτεω αὐτὸς βούλει.” ὁ δὲ ἀμείβεται “ὦ βασιλεῦ, οὔτε ἄλλοτέ κω παρείδες ἀνδρὶ τῷδε ἄχαρι οὐδέν, φυλασσόμεθα δὲ ἐς σέ καὶ ἐς τὸν μετέπειτα χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ’ εἴ τοι φίλον τοῦτο οὕτω γίνεσθαι, χρή δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως.”

109. Τούτοισι ἀμειψάμενος ὁ “Ἀρπαγος, ὥς οἱ παρεδόθη τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ, ἦιε κλαίων ἐς τὰ οἰκία· παρελθὼν δὲ ἔφραζε τῇ ἐωυτοῦ γυναικὶ τὸν πάντα Ἀστυάγεος ῥηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λέγει “Νῦν ὦν τί σοὶ ἐν νόῳ ἐστὶ ποιέειν;” ὁ δὲ ἀμείβεται “Οὐ τῇ ἐνετέλλετο Ἀστυάγης, οὐδ’ εἰ παραφρονήσει τε καὶ μανέεται κάκιον ἢ νῦν μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ οὐδὲ ἐς φόνον τοιοῦτον ὑπηρετήσω. πολλῶν δὲ εἵνεκα οὐ φονεύσω μιν, καὶ ὅτι αὐτῷ μοι συγγενῆς ἐστὶ ὁ παῖς, καὶ ὅτι Ἀστυάγης μὲν ἐστὶ γέρων καὶ ἄπαις ἔρσηνος γόνου· εἰ δ’ ἐθελήσει τούτου τελευτήσαντος ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς, τῆς νῦν τὸν υἱὸν κτείνει δι’ ἐμεῦ, ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλέος εἵνεκα ἐμοὶ δεῖ τοῦτον τελευτᾶν τὸν παῖδα, δεῖ μέντοι τῶν τινα Ἀστυάγεος αὐτοῦ φονέα γενέσθαι καὶ μὴ τῶν ἐμῶν.”

BOOK I. 108-109

faithfullest servant among the Medes and was steward of all his possessions: then he said, "Do not mishandle this command of mine, Harpagus, nor forsake me for the service of others, lest hereafter it be the worse for yourself. Take the boy whom Mandane has borne, and carry him to your house and kill him: and then bury him in what manner you yourself will." "King," Harpagus answered, "never yet have you seen me do aught displeasing to you; and I will ever be careful not to offend against you. But if it is your will that this should so be done, then it behoves that for my part I render you fitting service."

109. Thus answered Harpagus. The child was then given to him, adorned for its death, and he went to his house weeping. When he came in he told his wife all the command given him by Astyages. "Now, therefore," said she to him, "what purpose you to do?" "Not," he answered, "to obey Astyages' behest, no, not though he lose his wits and be more frantic than now he is: even so I myself will not serve his purpose, nor be his instrument for such a murder. There are many reasons why I will not kill the child: he is akin to myself, and further, Astyages is old, and has no male issue: now if after his death the sovereignty passes to this daughter of his, whose son he is now using me to slay, what is left for me but the greatest of all dangers? Nay, for my safety I must see that the boy dies, but the deed must be done by some one of Astyages' own men and not of mine."

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197. Δεύτερος δὲ σοφίῃ ὁδε ἄλλος σφι νόμος κατέστηκε· τοὺς κάμνοντας ἐς τὴν ἀγορὴν ἐκφορέουσι· οὐ γὰρ δὴ χρέωνται ἱητροῖσι. προσιόντες ὦν πρὸς τὸν κάμνοντα συμβουλεύουσι περὶ τῆς νοῦσου, εἴ τις καὶ αὐτὸς τοιοῦτο ἔπαθε ὁκοῖον ἂν ἔχῃ ὁ κάμνων ἢ ἄλλον εἶδε παθόντα, ταῦτα προσιόντες συμβουλεύουσι καὶ παραινέουσι ἄσσα αὐτὸς ποιήσας ἐξέφυγε ὁμοίην νοῦσον ἢ ἄλλον εἶδε ἐκφυγόντα. σιγῇ δὲ παρεξελθεῖν τὸν κάμνοντα οὐ σφι ἔξεστι, πρὶν ἂν ἐπείρηται ἥντινα νοῦσον ἔχει.

198. Ταφαὶ δὲ σφι ἐν μέλιτι, θρήνοι δὲ παραπλήσιοι τοῖσι ἐν Αἰγύπτῳ. ὁσάκις δ' ἂν μιχθῇ γυναικὶ τῇ ἐωυτοῦ ἀνὴρ Βαβυλώνιος, περὶ θυμῆμα καταγιζόμενον ἵζει, ἐτέρωθι δὲ ἡ γυνὴ τῶντὸ τοῦτο ποιέει, ὀρθρου δὲ γενομένου λούνται καὶ ἀμφοτέροι· ἄγγεος γὰρ οὐδενὸς ἄψονται πρὶν ἂν λούσωνται. ταῦτὰ δὲ ταῦτα καὶ Ἀράβιοι ποιεῦσι.

199. ¹ Ὁ δὲ δὴ αἰσχιστος τῶν νόμων ἐστὶ τοῖσι Βαβυλωνίοισι ὁδε· δεῖ πᾶσαν γυναῖκα ἐπιχωρίην ἰζομένην ἐς ἱρὸν Ἀφροδίτης ἄπαξ ἐν τῇ ζόῃ μιχθῆναι ἀνδρὶ ξείνῳ. πολλαὶ δὲ καὶ οὐκ ἀξιέμεναι ἀναμίσγεσθαι τῇσι ἄλλησι, οἷα πλούτῳ ὑπερφρονέουσai, ἐπὶ ζευγέων ἐν καμάρῃσι ἐλάσασαι πρὸς τὸ ἱρὸν ἐστᾶσι· θεραπήνῃ δὲ σφι ὀπισθε ἔπεται πολλή. αἱ δὲ πλεῦνες ποιεῦσι ὥδε· ἐν τεμένει Ἀφροδίτης κατέαται στέφανον περὶ τῇσι κεφαλῇσι ἔχουσai θώμιγγος πολλὰι γυναῖκες· αἱ μὲν γὰρ προσέρχονται, αἱ δὲ ἀπέρχονται.

¹ Three fifteenth century MSS. omit the whole of this chapter.

BOOK I. 197-199

197. I come now to the next wisest of their customs : having no use for physicians, they carry the sick into the market-place ; then those who have been afflicted themselves by the same ill as the sick man's, or seen others in like case, come near and advise him about his disease and comfort him, telling him by what means they have themselves recovered of it or seen others so recover. None may pass by the sick man without speaking and asking what is his sickness.

198. The dead are embalmed in honey for burial, and their dirges are like to the dirges of Egypt. Whenever a Babylonian has had intercourse with his wife, they both sit before a burnt offering of incense, and at dawn they wash themselves ; they will touch no vessel before this is done. This is the custom also in Arabia.

199. The foulest Babylonian custom is that which compels every woman of the land once in her life to sit in the temple of Aphrodite and have intercourse with some stranger. Many women who are rich and proud and disdain to consort with the rest, drive to the temple in covered carriages drawn by teams, and there stand with a great retinue of attendants. But most sit down in the sacred plot of Aphrodite, with crowns of cord on their heads ; there is a great multitude of women coming and going ; passages marked by line run every way through the crowd, by which the stranger men pass and make their choice.

BOOK II



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